

CHRISTIAN SECRETARY.

PUBLISHED BY E. CUSHMAN.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. II.

HARTFORD, FRIDAY MORNING, MAY 10, 1839.

NO. 8.

THE CHRISTIAN SECRETARY,
IS PUBLISHED EVERY FRIDAY MORNING, AT THE
Office, corner of Main and Asylum Streets,
Third story, entrance 194½ Main st.

TERMS.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance,
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

ADVERTISEMENTS will be inserted on the usual
terms of advertising in this city.

All LETTERS and COMMUNICATIONS on subjects
connected with the paper, must be addressed to the
Editor—post paid.

Printed by HURLBUT & WILLIAMS.

WHITEFIELD'S ELOQUENCE.

In what follows, we would direct the reader's
attention to Whitefield's eloquence; both because
of itself, and because it was the chief instrument
of his power, and the main outward sign of his
whole character and resources. Though we can
but faintly conceive it, yet we may, without
much hazard, attempt to distinguish its peculiar-
ities, and name some of its results. If the inquiry
effects nothing more, it will at least serve to
illustrate Whitefield himself.

He set out in life with very humble prospects.
He was the son of an innkeeper, and, when the
establishment was itself decaying, he served as a
common drawer in the tavern, at the age of fif-
teen, and continued in this employment for nearly
a year and a half. According to his own ac-
count, he was an idle and wicked boy, passionat-
ly fond of reading romances and plays, and some-
what noted for his elocution, and his skill in pri-
vate theatrical representations, as early as his
twelfth year.

At times, however, he longed for a liberal ed-
ucation; and, by the kindness of friends, his wish
was gratified. At nineteen he was admitted a
servitor in Pembroke College, Oxford; and here
began that remarkable change in his character
and life, which distinguished his whole subsequent
course. He fell into the society of the Wesleys
and others, who were known at Oxford, as they
now are through the world, as Methodists. His
religious experiences and conversion, his severe
self-denial, and mental agonies and aberrations
(they are all upon record), will of course be re-
garded differently by different minds; but, in his
own never-changed conviction, he was made a
subject of spiritual regeneration; he had passed
through an entire renewal of his nature into the
image of God. His whole soul was now given to
the salvation of others. At the age of twenty-
one, and before taking his bachelor's degree, he
was admitted into holy orders. It was a trying
time for the poor youth, so exalted were his views
of the sacred office, and so humble his estimate of
himself. He says,

"When I went up to the altar (to receive ordi-
nation), I could think of nothing but Samuel's
standing, a little child, before the Lord, with a
linen ephod. When the bishop laid his hands
upon my head, my heart was melted down, and I
offered up my whole spirit, soul and body, to the
service of God's sanctuary. 'I gave myself up
to be a martyr for him who hung upon the cross
for me. Known unto him are all future events
and contingencies. I have thrown myself blind-
fold, and I trust, without reserve, into his Al-
mighty hands. Only I would have you observe,
that, till you hear of my dying for or in my work,
you will not be apprized of all the preferment I
expect.'"

This is all sincere. He felt every word of it,
and acted upon it to his death's day. We come
now to his first sermon. He had not one to begin
with, except a discourse which, he says,

"I made for a small Christian society, and sent
to a neighbouring clergyman, to convince him
how unfit I was to take upon me the important
work of preaching. He kept it for a fortnight,
and then sent it back with a guinea for the loan
of it, telling me he had divided it into two, and
had preached it, morning and evening, to his
congregation. With this sermon I mean to begin,
God willing, next Sunday."

He accordingly preached it at his native town,
in the church where he had been baptized, and
had first received the sacrament of the Lord's
Supper. Though so young, and in a crowd of
those who knew him in his infant and childish
days, he spoke with authority and effect, and says,
he soon found the unspeakable advantage of hav-
ing been accustomed to public speaking when a
boy at school. He adds,

"I have heard that a complaint had been made
to the bishop, that I drove fifteen mad by the first
sermon. The worthy prelate, as I am informed,
wished that the madness might not be forgotten
before next Sunday."

His preparation for his profession will appear
very moderate to those who know that learning
and reflection were as much needed by a preach-
er of those days, as now; and especially, if he
set up for a reformer both in doctrine and man-
ners. But we are speaking of one who is not to
be estimated in any respect by ordinary rules,
and who always trusted chiefly to his power over
men's hearts and wills. If Oxford did little for
him as a scholar, yet while there he had sought
out the poor and the prisoner as objects of spiri-
tual influence; and, at the very commencement of
his preaching, his thoughts were fixed upon his
American voyage, with a like benevolent purpose.
And it is not long before he finds that, in a spiri-
tual sense, the poor and the prisoner make up the
great mass of mankind in all places and conditions.
So that the rudest part of his early training was
no small part of his preparation for the great work
of his life.

We have full statements, from his own pen, of
the first-fruits of his preaching in Bristol and
London. He says, "Last week, save one, I
preached ten times in the different churches, and
the last week, seven, and yesterday, four times,
and read prayers twice, though I slept not an

hour the night before, which was spent in reli-
gious conversation." And it is important to re-
member, that the preacher is a clergyman of the
established church, and not an erratic, highflying
Dissenter in conventicle, chapel, or tabernacle.
He proceeds thus;

"Last Sunday, in St. Dunstan's, at six in the
morning, when I gave my farewell, the whole
church was drowned in tears. Since that, there
is no end of persons coming and weeping, telling
me what God has done for their souls. Others,
again, beg little books, and desire me to write
their names in them."

At Bristol, such was the pressure in every
church, that he could hardly make his way to
the reading-desk. He says,

"Some hung upon the rails of the organ loft,
others climbed upon the leads of the church, and
altogether made the church so hot with their
breath, that the steam would fall from the pillars
like drops of rain."

Such was the commencement of his memorable
thirty year's preaching. A new power was in
action; a new voice among lethargic hearers and
preachers; a spiritual energy, that seemed ready
to sweep away forms and rituals, and even to
bring the decencies of worship into disrepute.

He held nothing in respect, which, as he thought,
lulled men's consciences, and substituted lifeless
habits or ceremonial pageantry, for a sacrifice of
heart and life to God. And, though he comes
forth under the wing of the ancient hierarchy,
his whole bearing is that of a fearless reformer,
fixed upon acting out an idea of his own. No
one ever thinks of asking, whether this young
man was not seeking preferment, and making
trouble to be bribed to peace. If he were a ma-
chine, he could scarcely be less conscious of self,
either as to his power or his objects. He is, on
the contrary, too much absorbed in the concerns
of others. He has not studied himself enough.
He meets the world with affections, strong de-
sires, ardent sympathy. His heart is poured out
like water. Calculation, discrimination, safe
judgment, are not in him. He estimates men,
and the power of improving them, by his wishes,
and not by a wisely-applied experience. He
brings the homeliness and ardor of the Reformers
into a very different age. And, whatever his
error, he owes his success to this ready meeting,
this seeking of other people's hearts.

We should try to conceive how Whitefield's
new method of pulpit eloquence struck the Lon-
don population. His doctrine was in no respect
new; but we know, that to insist strongly upon
a single old topic is almost making it new. He
insisted upon change of heart, wrought by the
Holy Spirit, as essential to life. There was none
other. He cared not for rites, as having any
virtue in themselves. Every man must be con-
verted or perish; and he was to urge this fact
upon high and low, till they should feel what per-
ishing and what conversion meant. To this work
he went with the fire of heroism, but with none
of his selfishness and ambition. He went with
the avowed consciousness of power swelling al-
most to inspiration, but all the time heightening
his sense of responsibility, and calling forth
more intense effort. There is no room or motive
for exaggeration in describing this higher than
romantic enterprise. It may cost us some pains
to take in all the circumstances of the case; but,
if we can conceive of consummate oratory, a
burning spirit of devotion and benevolence, and
horror at the degradation and ruin in which sin
plunges the soul, all acting together to kindle re-
ligious feeling, or produce some undefined spiri-
tual movement, in the masses of a thronged town,
till scoffers were silenced, the indifferent aroused,
and the most abandoned moved to call for mercy,
we shall understand the language in which he
sounded his London triumphs, and feel little sur-
prise that the effect, for the time at least, was
overwhelming.

No doubt, the traits of character we discern
and admire in Whitefield, may be found in others.
Ardor, enthusiasm, devotion to a single point or
cause, terrifying or melting appeals, addressed
with effect to the obdurate, the stupid, the gross-
ly wicked,—these, certainly, are no strange facts
or qualities in the history of orators. He was by
no means the only one, among churchmen or
Dissenters, who set himself zealously against the
skeptical and irreligious spirit of the age. If he
was the first, and eminently the great field-preach-
er, since the apostolic time, this is but an accident
in the case, and scarcely an explanation of the
interest and celebrity that are still attached to his
name. The singularity of his adventure could do
little more than distinguish him as one of the
most remarkable of eccentric men. We may
better account for his influence then, and his pre-
sent importance, by his fearless example of de-
voting the whole of his life and strength to the
support of a vast spiritual interest, in any way
that gave promise of success. It was not a popu-
lar cause, nor a worldly good, that he was en-
gaged in. The same power and devotedness,
turned in another direction, might have brought
him present profit. He certainly might have
avoided contempt and personal outrage. But we
see every moment, that what he sacrificed or en-
dured is always a second thought with him, if
considered at all. His eye is ever upon his ob-
ject. The turns of popularity, the alienation of
old friends,—even of those with whom he first
took counsel in Christian fellowship, in the days
of bitter trial,—the dull hardships of his frequent
voyages, his many painful journeys to collect
money for his Orphan-Home (and which he was
charged by his foes with not accounting for), and
all this expenditure of labor for an obscure chari-
ty, which could give him no name in the world,
and offer no worldly excitement;—these, certain-
ly, were things to exhaust the spirits. But with
him they were as nothing to break or weaken
his purpose, though he weeps for a sundered
friendship, and repels an assault upon his reputa-
tion, with as warm a human feeling as if he had
lived upon the breath of opinion, and the sweet
solaces of home.

This, then, is the explanation of his power,—
the subduing and forgetfulness of self, that he

might give all to the spiritual advancement of
others. He seems to have no home, no posses-
sions, and no prospect or desire of either. When
a private contribution was proposed for him in
Edinburgh, he said, "I will not admit of any such
thing. I make no purse. What I have, I give
away. 'Poor, yet making many rich,' shall be
my motto still." He must be forever at work;
and Foster names him, "as a noble instance of
that attribute of the decisive character,—the in-
tense necessity of action." And action with him
requires change of place, succession of objects,
public scenes. His consuming zeal admits of no
repose, and is fed by agitation. He says, "Every
thing I meet with seems to carry this voice with
it,—'Go thou, and preach the gospel; be a pil-
grim on earth; have no party, or certain dwell-
ing-place.' My heart echoes back, 'Lord Jesus
help me to do or suffer thy will. When thou
seest me in danger of *nesting*,—in pity, in tender
pity, put a *thorn* in my nest, to prevent me from
it.' His itinerancy, or ranging as he called it,
was his delight. Others might adopt it, after de-
liberating upon the general utility of the practice,
and its efficacy as part of a scheme of ecclesiastical
tactics. But he followed it from some un-
controllable impulse.

Is the occasion for such devotedness wholly
gone? Does the case alter with the creed a man
subscribes, or the character of the church he ad-
dresses? We do not ask, whether a preacher is
to show his zeal in the same way with Whitefield;
but is equal zeal less wanted now, or will it be
ever less wanted, till sin has passed off from the
earth? If not, then Whitefield, the Calvinist, the
Methodist, the itinerant, the field-preacher, "the
hunter of souls," as he styles himself, is, in one
point at least, an example for all who preach what
they believe to be the word of God.—N. A. R.

WHITEFIELD'S MONUMENTS.

But we asked, Where then are his monuments?
Could all perish of so much power, ardor, and
effort, and in less than seventy years from his
death? It might be replied, that Whitefield was
not a wise man for himself. He was lavish of his
resources. He seems to have had not one selfish
or ambitious object,—no pride of a leader, no
forecast to provide for organizing a party, with
institutions, codes, badges, and rulers, which
might perpetuate his name, and sustain the in-
terest which his presence had excited. Instead of
seeking to break up episcopacy or presbyterianism,
or religious societies of any name, that he might
bring the dispersed flocks into his fold, he
sought only for hearers; it mattered not what
were their opinions or forms, or their places and
seasons of worship. If he could wake up the
languid preachers of the time to more effective
ministration, they might keep their titles, cathe-
drals, revenues, and congregations. God's pur-
pose would be accomplished, and he knew no
other.

But he has his monuments. One of them is,
that with Christians at the present day, differing
from each other in many points which they deem
important, he is remembered with equal affection,
respect, and gratitude. There are even church-
men, who delight to trace to Whitefield a change
in preaching among no small portion of their
body; there is more of sound doctrine, it is
thought, more of the Thirty-Nine Articles, and
more solemn and fervid delivery, since he, a
priest of their own order, shook the pillars of
their ancient temples with his new mountain-
trumpet.

Again, it is his monument, that he was fore-
most, even when a stripling, among those godly
men, in and out of the Establishment, laymen
and clergy, who set themselves against the skepticism
and indevoutness of the age. It was a time to
come out and speak ardently to high and low, as
if they had hearts and consciences, and an end-
less future, and business, and pleasures, and
that were not of this world. We doubt not, that
the secret influence of his character and preach-
ing has descended and now rests on thousands
who never heard his name.

His humblest monument was his most precious
gem,—the Orphan-Home in Georgia. The popu-
lar London preacher, the eloquent youth, whom
old and young were following with love or hate,
some trembling for their salvation, some for the
safety of the church and the good order of soci-
ety, and some to mock at the fanatic,—in the
midst of all this public ferment and personal im-
portance, and fond as he was of society and of
crowds, and deficient, as he acknowledged himself
to be, in natural bravery,—is preparing to leave
all and follow the Wesleys to an infant settlement
upon our southern shores, with the wild Indian
and the hostile Spaniard for his neighbors, and
a few rich and a few poor people for the objects
of his Christian exertions. There were poor
people at least, and it was enough. To build a
house for a few orphans, where they might be fed
and clothed and taught, was enough. He could
preach in every town along our coast, he could
return again and again to England, to preach for
his humble charity, and gratefully receive in
half-pence the donations of his Moorfields' thou-
sands. Here was no boyish passion, that died in
the first pulsation. It was a great and darling ob-
ject of his life. He could count at his death but
one hundred and eighty-three children who had
been regularly educated and provided for at this
school for thirty years; but the insignificance of
the establishment gave him no uneasiness, if good
was done to any. If the charity had expired
with him, it should still be remembered as an in-
terpreter of his mind and purposes. It survives,
we believe, in its primitive humility.

How far the numerous societies which White-
field formed, may be brought forward as his pre-
sent memorials, we cannot say. We are told, that
"in general, they have subsided into other
churches, especially in America." It is certain,
that he did not covet the care and superintendence
of them. He thought it would make him appear
as the head of a party, and he chose to be a pil-
grim to all, rather than a ruler over a particular
class of Christians. It is no mean monument to
have such a fact on record. N. A. R.

DECLINE OF THE DRAMA IN THE WORLD.

MESSRS. EDITORS: The indubitable evi-
dences which we have of the declination and speed-
y downfall of the Theatricals of our own and
other countries, must be cheering to the heart of
every friend to religion and sound morality.

No institution that has ever received the sanc-
tion and patronage of any portion of the respect-
able part of community, has exerted such a dele-
terious and demoralizing influence upon society,
as has the stage. It is in these nurseries of vice
that the young have first been initiated into all
the abominations of licentiousness and iniquity.
It is here where habits of idleness and dissipa-
tion are formed by the young of both sexes, which
result in the destruction of both soul and body.
It is here where swimmers, thieves, pick-pockets,
drunkards and prostitutes, congregate, whose
very occupation is, to rob, steal, demoralize, en-
snare and lead down to the gates of hell.

But lest we should be thought too censorious,
and too severe in our animadversions, we will hear
their own witness. A writer in the 20th No. of
the London Quarterly Review, who it seems is a
patron and firm supporter of Theatricals, after
giving us a history of the rise, progress and de-
cline of Theatricals in France, proceeds to give
us a most melancholy account of the state of those
in England. Hear him.

"Nothing can exceed the deplorable state of
English Theatricals. The two national theatres
have been for a long time well known as ruinous
concerns. Successive lessees have squandered
away their property on this most ungrateful of
speculations, without any further result than the
pleasure of hearing themselves styled 'spirited
lessees,'—'active managers,'—'zealous caterers
for the public amusement,' or the mortification
of being abused, in no measured terms, as the
'violators of good taste, and the criminal des-
troyers of the legitimate drama.' 'Of late, the
voice of complaint has become both more gener-
al and louder: the attempts to connect the clas-
sical boards of old Drury and Covent Garden into
an arena for the exhibition of foreign singing and
foreign dancing, not to say of wild beasts, and
all sorts of monsters—the prevalence of specta-
cle and noise—of scenic effects and pictorial
achievements, and the almost total exclusion of
dramatic authorship as far as the higher regions
of intellect are concerned, are now so glaringly
manifest, that the full chorus of complaint de-
mands speedy and summary redress.'"

This then, according to the voluntary testi-
mony of their own witness is a true picture of their
greatest and best; and he tells us moreover that
the management of the whole theatrical concern
in England is "entirely left to the uncontrolled
power of personal caprice."

We will now hear what he says of the minor
theatres. "The truth must out. The greater
numbers of these interesting 'minors' are noth-
ing but a singular medley of noise and confusion
—a hot-bed for prostitutes, pick-pockets and bad
characters of all descriptions—an arena for the
bandying of oaths and indecent jokes, a mixture
of drunkenness and the most offensive exhibitions;
the whole seasoned with a compound of the
most offensive smells." As strange as it may
appear to an American, this same advocate and
stickler for theatres, attributes their decline, (a-
mong other things) to the growing taste of the
public for reading, and the discredit into which
theatres have fallen among a vast number of fami-
lies, who are kept away from motives of self-re-
spect and the dread of the contamination of their
younger members from the scenes which are night-
ly exhibited there among the audience portion. "It
is impossible to shut one's eyes to the fact that
the upper parts of the theatres are expressly cal-
culated, to answer the purposes of a market for
prostitutes."

Now, that theatres and theatrical perform-
ances are the same in substance in Europe and
America, and that their influence upon the com-
munity is the same everywhere, no one can
doubt. We ask then with these facts before him,
how can any person professing to be a friend to
good order and sound morals, for one moment
countenance, encourage and patronize these
haunts of vice and immorality? We feel that
the time has come when every virtuous citizen,
when every friend of religion and humanity,
should raise long and loud the voice of warning,
remonstrance and rebuke, nor cease till he sees
the downfall and extinction of these corrupters
and demoralizers of our youth and fellow citizens.
—Eastern Baptist.

THE PRAYER MEETING.

It is an unpretending meeting—so much so,
that many are led to undervalue it. A few Chris-
tians assemble in the quiet place where prayer
is wont to be made; they sing hymns of praise;
perhaps interchange some word of advice or en-
couragement, and unite in offering to God their
humble petitions.—This is all—it occupies an
hour. The gay and thoughtless, if they notice
it at all, bestow on it a good humored smile of
contempt. The worldly minded call it waste of
time—and the proud unbeliever scoffs at it as at
once presumptuous and absurd.

But Christian, do not you suffer yourself to
think so lightly of this means of grace; for such
it assuredly is. Are you in active life? Does
business press, and cares and responsibility crowd
on your mind and time? Oh, withhold from an
encroaching world that sacred hour, assigned to
united prayer. Banish for a short space your
anxieties, or if that be too difficult, bring them
with you, and lay them at the feet of Him who
careth for you.

You cannot join in songs of gratitude, nor
unite in humble prayer, without feeling a tran-
quilized influence steal over your fevered spirit,
as you listen to the precepts of the holy book,
the thoughts of God, his goodness, his conde-
scension, and his faithfulness, will encourage
and re-assure you to future effort. Plead not
want of time; must not the soldier take time to
arm himself, be the battle ever so fierce or hur-

ried: and are you not engaged in a severe con-
flict? How know you what trial may be just at
hand? and where can you grid on the breast-
plate of righteousness, and grasp the shield of
faith so well, as in the social prayer meeting?
Has your affection to the Saviour become cold—
has the world ensnared you? The natural effect
of this will be to make you shun the place of
prayer. But yield not to it at the peril of your
salvation. Remember that there you may have
an interview with your injured Lord; you may
come so near him as to touch the hem of his
garment; look into his face, and hear his voice
speaking forgiveness. Is there any business so
urgent, any claim so dear, that it should prevent
a true disciple of Christ from coming to the
place where Jesus has promised to meet him?

HINTS TO MINISTERS.

The Editor of the Biblical Recorder in noticing
some things which might be mended, gives these,
among other hints:

In the third place, our ministers err, as I have
often thought, in not reading more of the scrip-
tures. In our country congregations, which
hear preaching but once a month, and in which
are many persons who are unable to read them-
selves, the reading of at least one chapter of the
word of God, should always constitute a part of
the public services. In that case, the preacher
may always have the satisfaction of knowing
that, how imperfect soever his own performances
may prove, the people will have the benefit of at
least a lesson from God's word. Besides this,
the reading of the scriptures always enhances the
dignity, the solemnity, the spirituality, not to
say the utility of religious worship.

In the fourth place our ministers are apt to be
too prolix. As a general rule, an audience
should never be wearied—should never be per-
mitted to wait with impatience, for a preacher to
get done.—They should always be dismissed be-
fore their attention begins to flag—while their in-
terest is still excited, and their desires are still
unsatisfied. In that case, they will hear with
pleasure, will leave the sanctuary with reluct-
ance, and will be anxious to come again. To
produce this effect, the preacher should in gen-
eral be short. There are doubtless exceptions
to all general rules. But in common cases, no
minister should exceed an hour, and in many in-
stances, it would be better not to exceed half
that time. It is a good rule for preachers young
and old, to stop as soon as they are done.—And
another rule of equal utility, is to stop whether
done or not, so soon as the audience withdraw
their attention, and thereby manifest a wish to be
dismissed. For a minister to continue preaching,
after having lost the attention of his hearers, is
but little better than beating the air.

FRAGMENTS.

Men's lusts are like Pharaoh, they keep them
in bondage, and will not let them go to serve the
Lord.

As a candle when it sinks into the socket
emits but a feeble light, and is of short duration;
so a death-bed repentance does not allow a man
to let his light shine before men, that others may
see his good works, and glorify his Father who is
in heaven.

The longest life is no more sufficient for a man
to repent of his sins, to correct what is wrong, to
put the soul into a proper posture for another
world, and to become meet for the inheritance of
the saints in life.

Men run a desperate hazard by putting off the
consideration of their soul's salvation; they are
like a man who concludes to take another nap
when his house is on fire!

God has nowhere promised to receive to his
favor those who give him good words and fair
promises only; and who conclude to leave their
sins when they can keep them no longer.

Men would have some semblance of excuse in
neglecting religion, if like Joshua, they could
command the sun to stand still, and delay time
as long as they have occasion for it.

To put off religion to a future time, and then
attend to it, is as if a man should be willing, or
desire to be shipwrecked, hoping that he shall
get to shore on a plank.

He who proposes to neglect his soul's concerns
until a more favorable opportunity, or until he
is better disposed, is like the idiot who coming to
a river, and intending to pass over, concluded to
wait till all the water had passed by.

If we are ever so diligent, time will be too nim-
ble for us, and go faster than our work.

In religion, we should act like men in other
matters: for instance, men embrace the first op-
portunity of getting rich; the man who finds
that he has missed his way, immediately turns
back; the man who is sick desires to get well
as soon as possible.

False hopes are like pleasant dreams and de-
lusions, which when men awake in the resurrec-
tion and judgment day, will quickly vanish away.
—Eastern Baptist.

HAPPINESS OF THE POOR.—I have just been
thinking what a privilege it is to be poor and un-
known, and what a blessing it is to be without a
character. Nine tenths of my enjoyments are
such as are not attainable by the wealthy or
great. They are such as are not permitted to
those who have character, and reputation, and
station to sustain. The great pass through life
on a high horse. They sit erect. Their heads
are elevated and they move proudly on to their
graves, without knowing or feeling a thousandth
part of the beauties of the world in which they
lived. I, on the other hand, with my charac-
terless, poverty-stricken brethren, make the journey
of life on foot. We hasten not on our way; we
take it easy; we cull the flowers which grow
along our path; we avoid the briars and thorns
which obstruct it; and when we come to a sunny
or a pleasant spot, we sit down and enjoy its beau-
ties, and take the refreshments and rest that our
necessities may require.

CHRISTIAN SECRETARY.

HARTFORD, MAY 10, 1839.

OUR ANNIVERSARIES.—We would particularly call the attention of our friends to the interesting Reports of the meetings of the *American and Foreign Bible Society*, and the *Baptist Board of Foreign Missions*, published in our paper of to-day. We could wish that every Baptist in Connecticut had been present at the meetings, that he might have caught a portion of their devout and benevolent enthusiasm. We have done comparatively little in this State for the great cause of *Foreign Missions*. In this respect we are much behind some of our neighbors. Our efforts have not been systematic and vigorous. But it is high time to awake out of sleep. Our Missions have come to a crisis, and the cry for help, rings in startling tones, upon our ear. Brethren, let us answer it, by a noble, cheerful, and generous response.

We shall publish accounts of the Anniversary of the Home Mission in our next paper.

We beg to inform our friends that the Editor of this paper is not supplied with any funds to defray the expense of unpaid letters which are sent to him by mail. He is occasionally harassed with communications relating to business, or containing some brief notice for the Secretary, similar, for example, to the one which follows, for which he is subjected to the necessity of paying postage. He would not indeed care much about it, if the letters thus received, contained valuable matter for the pages of the Secretary; but as it is, he begs, very respectfully to decline the honor of paying for what is of no sort of personal value to him. The Publisher, and not the Editor of the paper, is the proper person with which to do business relating to the paper, and to whom all Communications of this kind ought to be addressed.

Dr. TURNBULL.—Please to give the following an insertion in the Christian Secretary. It has been unintentionally delayed.

Yours truly,

ORDINATION.—The Rev. Henry Little was Ordained as an Evangelist, in Stamford, Ct., March 26th, 1839.—The Sermon was preached by Br. Jas. W. Eaton. The Ordaining Prayer was offered by Br. Alva Gregory. The Charge to the Candidate was given by Br. J. G. Cullom.—Br. John Waterbury gave the Hand of Fellowship.

Br. Little has been preaching the Gospel as a licensed minister for some time. He now goes forth to supply, with prospect of doing increased good.—[Cont.]

ATTEMPT TO BLOW UP THE ANTI-SLAVERY DEPOSITORY.—Last week Wednesday evening, about eight o'clock, a heavy torpedo was placed on the steps in front of the Anti-Slavery Depository, in Asylum street, by some villain, and fired off. The explosion was very heavy, shattering the windows, and blowing the door to the back end of the store, near where two gentlemen were sitting, who fortunately escaped uninjured. The windows in the dwellings on the opposite side of the street were slightly injured—also those in the house adjoining the Depository. A lad passed the door, we understand, half a moment before the explosion, and was told by a fellow standing near by, that he had better get out of the way, or he would be hurt; the explosion quickly followed. This fellow was immediately after recognized by the boy, whereupon he was arrested as the perpetrator of the outrage, and committed to the watch house; his name is Clark, and on Saturday he was examined before Justice Perkins, and held to bail in the sum of \$400 to appear for trial at the County Court to be held in August next.

CONNECTICUT LEGISLATURE.—The proceedings of the General Assembly for the past week have been of no very particular interest, as the business has principally been referred to Com mittees which have not yet reported. A great number of petitions have been presented, among which are many for divorces, several on the slavery question, a few for aid to the Wesleyan University and Washington College, and one from the Trustees of the Conn. Literary Institution at Suffield, for aid from the State. The amendment to the constitution, providing for the election of Justices of the Peace by the people, passed the House on Tuesday afternoon, by a vote of 178 to 16.

From the Baptist Record
OUR ANNIVERSARIES.

This delightful week, replete with solemn and joyful interest to all the friends of Zion, is just closing upon us. Never, in the whole history of our denomination, have we witnessed so much, in so short a period, to make us glad, and grateful, and humble, as during the last four days. The attendance was highly respectable, embracing a representation from about one half the states. All these benevolent societies are evidently advancing, and show a happy increase of contributions and confidence, from the public, and of good accomplished, in their respective spheres.

The unbroken harmony of views and feelings manifested throughout the meetings, constrained numerous beholders to say, "See how these brethren love one another." But above all, the ardent, glowing love to Christ, the tender concern for souls, the pantings of intense desire for the extension of the Redeemer's Kingdom, seemed to fill all hearts, and guide the tongues of the speakers. The Holy Ghost evidently presided, and shed his quickening, soothing, peaceful influences upon the several assemblies, so that every heart was constrained to say, "Lord, it is good for us to be here!"

AMERICAN AND FOREIGN BIBLE SOCIETY

The second anniversary of the American and Foreign Bible Society, was attended on Tuesday morning 23d inst. in the meeting house of the 1st Baptist Church.

The Rev. Dr. Sharp of Boston, read the 19th Psalm, and prayer was offered by R. Babcock jr., after which the president of the Society introduced the business by an extended and animated address. He called for gratitude in review of past mercies experienced by the Society. The receipts of the year had equalled any former one; and the union of heart and views had been continually increasing, and he thought was now complete. After briefly adverting to the origin and continued operations of the Society until the present period, he gave some interesting extracts from its correspondence with brethren Yates of Calcutta, and Judson in Burmah, showing the reliance they were constrained and encouraged to place in the continued aid of this Society in diffusing faithful translations of the word of God, among the oriental nations. He noticed also the recent expressions of regret from the pulpit and the press, that modern efforts for evangelizing the heathen had not been followed with results, proportional to the means employed: and while he insisted that there was no just cause for this objection, he suggested that, perhaps, undue re-

liance had been placed in the means, instead of God's blessing on them. He closed by a solemn appeal to all the friends of the Society to bear it on their hearts in their approach to a throne of grace, with more fervent importunity.

The Report of the treasurer was read, showing a balance at the beginning of the year of more than \$19,000; receipts during the year amounted to nearly \$25,000. Of this there has been appropriated to foreign distribution, chiefly in Farther India, the sum of \$25,000. Salaries, travelling expenses, insurances and other incidental expenses, a little less than \$2,000. There has been expended in the stereotyping and printing of Bibles and Testaments for home distribution, about \$10,000, leaving a little more than \$7000 in the treasury.

The Corresponding Secretary, brother C. G. Sommers, then read

THE ANNUAL REPORT.

It hailed with gratitude the union now felt in the objects of this Society. It spoke of the publication of 35,000 copies of the word of God in the authorized version of King James' translators; most carefully copied from the original edition printed under the superintendence of the translators themselves. The magnitude of those claims which bind us to give an ample supply of the Scriptures to all the millions of America, were adverted to; and then a sketch of what has been done by our brethren to translate and diffuse the word of God among the heathen, from the early efforts of Dr. Carey, to the translations recently made by Judson and his associates.

It also adverted to the increased demand for the Scriptures in heathen lands, by the Armenians, the Chinese, the Shyans, Karens and Burmese. The Russians also are beginning to read and inquire as well as the Germans, Swedes, Swiss, and even the Jews; and the way is opening for the communication of the Scriptures to them. So, also, the Greeks are loudly calling for the bread of life.

Wants of the Society.

The Calcutta Missionaries need \$10,000 next year for the diffusion of Bibles among a population of 60,000,000.

In Burmah, \$34,000 is needed for two large editions now in progress, besides the wants of the Karens, Siamese, Shyans and Assamese. The Indians in our Western country are also needing the Bible.

In all not less than \$50,000 this coming year is needed, for 25 different languages.

The acceptance of the Report was moved by brother Taylor of Va., who dwelt on the incalculable good done by the appropriation of \$25,000 for diffusing the Scriptures in heathen lands, by the Society the last year. The tendency of this blessed book, wherever sent, is to improve man, in all respects, physically, socially, and above all in his spiritual interest. He appealed to the audience whether this amount should satisfy them. Shall the half a million of American Baptists content themselves with giving only 25,000 copies of the word of God to all the destitute millions of the heathen? How deeply should we be humbled by past remissness, how vigorously incited to future efforts!

Seconded by brother Stow of Boston, and passed.

1st Resolution moved by brother Cushman of Philadelphia, and seconded by brother John Peck of New York, and passed.

2d Resolution offered by brother Lynd of Cincinnati, and seconded by brother Ball of Va., and passed, after which the Society elected its officers, and adjourned to meet in New York next April, for their third anniversary.

[We were not able to get an exact copy of these resolutions. The first maintained the justification of imperative circumstances, for the formation of this Society, and therefore claimed for it the public support. The second called for an expression of our gratitude to God, for the favor shown to the Society, from its very origin. The long and able address of Brother Cushman, in sustaining the former, is soon to be published in full, when we may notice it again.]

BAPTIST GENERAL TRACT SOCIETY.

The Fifteenth anniversary of the Baptist General Tract Society, was attended on Tuesday evening last, in the First Baptist Church. The President of the Society, bro. G. B. Ide took the Chair, and called on Dr. Sharp of Boston to open the meeting with prayer.

The following portions of the Annual Reports were then read.

[We shall publish the Report next week.]

Brother S. W. LYND of Cincinnati, in moving the acceptance of the Report, took occasion to remark, that he had been connected with the Society in its infancy, and ever felt a deep interest in its operations. He loved to advocate it here; and earnestly desired the ability to do it more effectively. The adaptiveness of tracts for usefulness was obvious, because they presented the same truths which the preaching of the gospel exhibited. They deserved to be regarded as a kindred instrumentality, and to be extensively scattered abroad throughout the world. The abundant ability of the churches to carry forward this, and similar enterprises was also fully shown, and the decided purpose of the speaker to engage personally in the work of securing contributions for the Society, and distributing its publications.

Brother BAKER of Norfolk, Va., seconded the resolution, and stated some reasons why he felt a peculiar interest in this Society. He was the successor in the pastoral office of the lamented Noah Davis, its originator and first general agent. But aside from these local reasons, he daily saw around him the benign effect of tracts, and gave at length, one affecting instance, where the salutary truth received from the early perusal of a tract, after having long lain unproductive in the mind, was at length made effectual to the awakening and conversion of the soul.

Brother S. LILEY of Brooklyn, N. Y., spoke of the importance of sustaining the operations of the Society as an engine of defence against the misrepresentations of other denominations. He had recently witnessed the good effects of tracts in their monthly distribution. In an extensive revival among his own people, he had seen great good effected by the tracts of our Society.

Those who have their thoughts awakened to a consideration of our peculiar views, will frequently read a candid tract, and are more likely to be won to the truth by its silent perusal, than by any other method in which we may hope to approach them. He warmly recommended the establishment of tract depositories in every church, that their members may be fully supplied.

Brother B. Stow of Boston, offered the following Resolution:

Resolved, That the enlargement of operations proposed in the Report this evening read, be approved by the Society, and the Board be instructed to carry it into effect as early as possible.

He adverted with peculiar feelings to the origin of the Society: the honored names of Davis, Knowles, Staughton and Reynolds, were all engaged in it. They were all there then.—But fifteen years have passed away, and all these are gone! Only the brother who first spoke and himself were now here, of all its founders! He then spoke of the good effects of several tracts, naming particularly, "Come on the terms of Communion," "Pencil on Baptism," "Making light of Christ," "Salvation by Grace." He had known many cases in which these publications had guided the inquiring, or awakened the careless, or saved from error in doctrine, immortal souls.

He alluded to an expression in the Report, and wished it more strong and clear in the declaration of the full extent of our obligations. He liked the word enlargement, in the resolution which he had now offered. Having assisted in rocking the cradle of the society in its infancy, he felt a very strong desire to see and to aid it now in assuming the manly attitude of mature years; and he could not doubt the willingness of our churches, if properly solicited, to furnish the requisite aid, to enable the Board to extend their operations as proposed.

The following was then offered without remarks, by brother Lynd, and passed:

"Resolved, That while we regard the publication and circulation of religious Tracts as a kindred instrumentality with that of the preached word, we would deeply feel the responsibility which rests upon the churches of our Lord Jesus Christ, to sustain their existence and influence for the promotion of the Redeemer's kingdom."

A collection amounting to more than \$50 was taken. The constitution was amended so as to give to the Board the appointment of all agents, and the following officers were elected for the ensuing year.

President, GEORGE B. IDE. **Vice President,** Joseph H. Kennard. **Secretary,** William Ford. **Treasurer,** William W. Keen. **Managers,** Daniel Dodge, J. A. Warner, R. Babcock, jr., C. B. Keyes, A. D. Gillette, William Shadrack, B. R. Loxley, John Davis, Isaac Reed, Richard Gardner, L. Knowles, jr., Thomas Stewart, Geo. Swope, John C. Davis, R. Fenner, Wilson Jewell, J. M. Linnard, W. S. Hansell, Jacob Reed, John Jones, W. E. Garrett.

Thus closed one of the most decidedly interesting anniversaries of this important Society. It was characterized by perfect harmony, and a degree of zeal in reference to the advancement of this good cause truly cheering. The attendance was much larger than we have ever before witnessed in this city.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

The 25th Anniversary of the American Baptist Board of Foreign Missions, was attended in the meeting-house of the Spruce street Church, on Wednesday morning, the 24th inst. Dr. Sharp, President of the Board, took the chair. Prayer was offered by brother Dodge. An abstract of the Annual Report was read by brother S. Peck, one of the Secretaries.

Br. COKE moved the acceptance of the Report; and he said he did so from a full heart. The Report opened with a thrilling remark, and touched a very tender chord in his feelings.

One year ago, his domestic circle was enlarged and cheered by the presence of your former and of your present Recording Secretary. If the question had then been asked which of us would most probably be first called away, the response would have been, brother Knowles will most probably write a kind obituary of brethren Stow and Cone. O, we have much to do, and but little time to do it in. The work before us is the work of God. We are highly favored in being permitted to be fellow-laborers together in a cause so magnificent, so benevolent. Our present operations must be sustained and enlarged. Look at our English brethren. Without aid from any other Society, or from Government, for schools, they raise for Foreign Missions an annual sum of 20,000 pounds sterling, nearly \$100,000. They first pay tithes of all they possess for the support of an established church, and then support their own institutions. Brethren, do we pay tithes of what we possess, even for all our benevolent objects? They do, shall I say five times? they do ten times as much in proportion to their numbers, as we do, with all our advantages and wealth, and with no established church to support. What ought to be expected from us? We must raise at least \$100,000 in the next twelve months. We must do it, or be disgraced in the eyes of the Christian community. We must do it, or break the hearts of our missionary brethren. We must do it, for the glory of God and the salvation of souls. There are before us some examples of a benevolent sacrifice of property. What did Judson a few years ago? Having, through his own relatives and those of his departed wife; and by the presents received from the English and Burman governments acquired from six to ten thousand dollars, he poured it all as a donation into your treasury. Why should Adoniram Judson do this, more than you or I? Why should he love God more than we should? Has he been redeemed by the blood of Jesus? so have we. Has he consecrated his all to God? so have we.

I wish now to speak as a practical man. For nearly a quarter of a century I have been working in Boards. I know something of the operations and perplexities of Boards. Shall brethren who work in the Board alone feel the responsibility? Shall it not be shared? I would direct my practical remarks to pastors of churches; for from all I have experienced I am convinced the work of sustaining missions rests mainly on pastors. We have professedly devoted our all to the cause of Christ; and, brethren, we have felt that we have done this at home—we should do it equally in regard to operations abroad. Pastors lay themselves out for the labors of the pulpit. As an example—did not the beloved Staughton, during his labors in the Sanson Street Church, study to prepare himself to give his people in the morning of Sunday, a scriptural exhibition of truth and duty for their own edification and encouragement? And did he not aim to make that preparation which the promiscuous assembly that crowded to hear him on Sunday evening, called for?—adapting his efforts to his object? Does not every pastor pursue, to some extent, the same course. He may be sometimes governed by mixed motives—these are to be regretted. But I ask every pastor present, if they task their powers for a Monthly Concert, on Monday evening, to make that meeting an interesting one? To draw attention to that meeting, and give it interest, pastors must task their minds; they must feel their responsibility, they must come up to the work.

I would suggest, sir, with very great modesty, a thought which has long occupied my mind, and on which I hope some action will take place at this meeting. It is that a Circular be sent out from the Board to the pastors of all our churches, urging upon them the importance of the work of missions, and of the Monthly Concert, and furnishing such hints as may aid them in the prosecution of their duty in this respect.

Shall I be excused, sir, if I give here a little of my own experience as a pastor? Within the last fourteen years, during which I have been connected with the Oliver Street Church, they have contributed \$25,000 to the Foreign Mission cause; and I never heard a brother or sister say they had contributed too much.

Several years ago, when our Foreign Mission Board was in distress, I pledged myself to raise \$1000 annually for their use. And though I could wish our efforts had been far greater than they have been, I am thankful that in this we have not disappointed the Board. The only subscription book I ever carried in my pocket, has been one for Foreign Missions. I regard it a part of my ministerial duty to promote this cause. In the pulpit I endeavor to preach Christ at home, and with my subscription book to preach him abroad. My custom is something like this, when I find a brother so disengaged from business that his attention may be gained for half an hour, I propose the subject, and endeavor to secure his interest in it. I then ask him how much he intends to take of this stock. If he appears disinclined to mention any sum, I do not urge him, but tell him I leave it with him to pray over and decide before God, and wait to know the result.—Thus I have annually collected my thousand dollars, and mean to carry my little book with me as long as I live, and to leave it as an heirloom to my successor.

The sisters in our church are organized into various Societies for the promotion of Foreign and Home Missions, the Bible and Tract cause, Education, Sunday Schools, &c; and I feel it to be my duty and privilege to attend their meetings as far as I can, that I may encourage, and if needful aid them by counsel. They have raised for Foreign Missions alone, from \$300 to 500 a year, and for other objects in due proportion. Now, I am confident there are not a few churches in our country which possess as large an amount of property as Oliver Street, and five or six that have more. We have from time to time sent out colonies to form new churches. That formed in Amity street, took several of our wealthy members; and the members who went out last year to establish the Tabernacle Church, carried with them perhaps half our funds. But, sir, instead of having nothing to say, I am in danger of speaking too long. [Go on, go on, there is time enough.] Well, sir, as my resources were thus diminished the present year, I resolved to apply to some members of the congregation, for I had not hitherto solicited them to any extent. One gentleman had been in the habit of giving me a certain sum. To him I applied, and began to state the case. "O yes, Mr. Cone," said he, "we understand it all—you often tell us about the Foreign Mission cause—you want to make up your \$1000. I will cheerfully give you four times the amount I have heretofore done." Three or four others readily gave \$25 each, saying I must have my \$1000, and they would give more if necessary. A few weeks after, one of these gentlemen accosted me as I was entering the church, inquiring if I had completed the sum. I told him I had. "Well," said he, "we (naming two or three others,) are glad you called on us—it has done us good."

Ministers are, in this work, the oxen—they must bear the yoke. I wish they might go home and set about it. I wish they would task their powers on this subject, as they do for the direct ministrations of the word. If they do this, they will find the members of the churches acting conscientiously and systematically.

I sit down, with only one more fact. A good old sister in our church died lately. Her husband, who is not a member, sought out the treasurer of the various Female Societies, and paid her subscription, saying that he found the money for each laid aside, and marked for its intended object and he had come to pay it for the last time.

Br. WILB, of New Brunswick, seconded the acceptance of the Report. He said he had listened to the reading of the Report with much satisfaction. When the operations of the Board were so seriously threatened, some months ago, my heart was troubled. Often I could not sleep, I could hardly rest where I was. I could not consent to remain and see the whole of this great movement arrested, if I could do any thing to prevent it. I have watched with anxiety to see the result of this annual meeting; and now I feel greatly relieved. I believe this threatened embarrassment and the feelings it has occasioned, have done me good. I have felt much on the subject, and somehow my people have felt too and it has done them good. It is known to some present that near two years ago we had a delightful revival of religion, and a large number of youth was added to the church. These young persons soon formed a missionary society among them.

Dr. BOLLES, Corresponding Secretary, said he wished to impress pastors with a sense of their responsibility. Some were fearful of urging their people to contribute to benevolent objects, lest they themselves should be deprived of a maintenance. They say, "I hardly get my bread now; if I press the people to give too much to other objects, I shall not get more than half a loaf." Ah! my brethren, if I wanted a whole loaf for myself, I would urge the people to do as Jesus Christ had told them, and I should expect that he would take care of them and me. Never think of getting your bread by robbing the perishing heathen. Duty to Christ requires you to plead this cause. I once proposed an object of benevolence to a man who was not a Christian. After stating the case, I told him I should not press it; he must decide for himself; I wished that at the great day of accounts, I might be found to have done my duty. "Oh!" said he, "if there comes any accusation against you in that day, you may refer to me; I will answer for you that you have done your duty."

I was pastor of a church twenty-two years. When I took charge of the church in Salem, Mass., it had just been constituted, of a few members, who, if the resources of all the males had been put together, could not have purchased a cow without being embarrassed. In fifteen months, they had built a brick meeting-house at a cost of 16 or 18,000 dollars; and paid for it. At this time, the only religious charity we had, was the Massachusetts Missionary Society, for sustaining domestic preachers. It had been a serious question with the Board, whether the churches would sustain them in the appointment of a missionary for a certain section, to labor three months at \$5 a week. I was unwilling to press any people on the subject, for that year, so much had they been doing for themselves. But being providentially detained one day from the meeting of the Board, I had voluntary offerings to the amount of \$5 each, from several persons, till I had the sum of \$63, to take to the meeting—a larger contribution than had ever been received by the Society before.

The Secretary continued. If the brethren will bear with me, I beg to say a word or two more. You have heard, sir, the Report, but in such an abstract as has been read it is impossible to give a clear and adequate idea of what is done. The Report states that we have a school in Africa of 15 boys, some of whom are religious inquirers, and one is hopefully converted. It is a school, sir, of about 15 children of head-men, or kings. They are children who will soon be on the throne, (such thrones as they have) and will administer the laws of their country. You may judge what kind of laws they have from one fact. If a person is taken sick, the medicine-man is sent for to ascertain who bewitched him. He points out an individual who is called and asked if he bewitched the sick man. He replies in the affirmative. If privately asked whether he did bewitch the man, he says he knows nothing about it, but supposes he did, because the medicine-man said so. And yet he pays for his supposed wrong with his life. Now the sons of these men are in brother Crocker's school. Who can estimate the good effects of their education to themselves and to their country! Several of these lads had been absent through the day and their rice pots were untouched. When asked on their return at night, where have you been? How is it you have not eaten your rice to day? Their reply was, "We want to be God-men—we have been out in the woods to pray as American does." I had five letters from these boys, written by themselves, which would surprise you all.

I will mention another circumstance. The Report states that Mr. Oncken made a visit to Stuttgart, and baptized 23 persons. But who are these? One of them is a distinguished professor in one of the German Universities—another a preacher of the Gospel. Of these only five or six at first had their attention called to the subject—were convinced of the duty of believer's baptism, and sent for Mr. Oncken to baptize them. The practical exhibition of the ordinance induced others to examine into its nature, and they were baptized; so that after three days' labor our brethren returned to Hamburg, leaving a church of 23 members with a beloved and well qualified pastor. The church is not dependant on us, but will sustain itself; yet, when these brethren, in their perplexity, could have found no one else to administer the ordinance, our missionary was at hand to aid them—himself about five years ago baptized by my beloved brother who sits near me. [Alluding to Professor Sears.]

At Hamburg our missionary in connexion with his brethren, is actively engaged in diffusing tracts and giving away bibles, notwithstanding the civil persecutions which have attended almost every step of their progress. I cannot repeat the number of places where those private brethren have gone, distributing tracts and inculcating the truths of the gospel. In these labors they meet with great success, as do the Colporteurs of France who carry about bibles and tracts for sale, gaining access to all classes of people, reading and conversing as they have opportunity.

I will add, sir, a single consideration. Some brethren seem to regard our difficulties as ended. It is true we have got round Point Judith. But, sir, some months ago my heart quailed, I knew that drafts to the amount of more than sixty thousand dollars would soon come upon us; and I expected we should be nailed to the counter in Boston. I said we shall all be disgraced. Our missionaries will have to beg—to come home. But relief has come. Yet it should be remembered that our means are a river, not a pond—the fountain must be replenished as the stream flows on. Our pecuniary liabilities are constantly recurring. The week previous to our coming here, we paid upwards of 30,000 dollars, and we have as much more to pay in three weeks, and we have not got it—but we think we know where we shall get it. O, sir, there are millions in darkness—we have the lamp of life—have pity on them.

Hartford, May 8, 1839.

POETRY.

THE PAINTER OF SEVILLE.*

BY SUSAN WILSON.

'Twas morning in Seville; and brightly beam'd
The early sunbeam in one chamber there,
Showing where'er its glowing radiance gleam'd,
Rich, varied beauty. 'Twas the study where
Murillo, the famed painter came to share
With young aspirants his long cherish'd art,—
To prove how vain must be the teacher's care,
Who strives his unbought knowledge to impart,
The language of the soul, the feelings of the heart!

The pupils came, and glancing round,
Mendez upon his canvass found,
Not his own work of yesterday,
But, glowing in the morning ray,
A sketch so rich, so pure, so bright,
It almost seem'd that there were given
To glow before his dazzled sight,
Tints and expression warm from heaven.

'Twas but a sketch—the Virgin's head,—
Yet was uncannily beauty shed
Upon the mildly beaming face;
The lip, the eye, the flowing hair
Had separate, yet blended grace,—
A poet's brightest dream was there!

Murillo enter'd, and amazed,
On the mysterious painting gazed;
"Whose work is this!—speak, tell me!"—he
Who to his aid such power can call,
Exclaim'd the teacher eagerly,
"Will yet be master of us all;
Would I had done it!—Ferdinand!
Isturiz! Mendez!—say whose hand
Among ye all!—with half breath'd sigh,
Each pupil answer'd—"Twas not I!"

"How came it then?" impatiently
Murillo cried, "but we shall see
Ere long into this mystery,
Sebastian!"

At the summons came
A bright eyed slave,
Who trembled at the stern rebuke
His master gave.
For order'd in that room to sleep,
And faithful guard o'er all to keep,
Murillo bade him now declare
What rash intruder had been there,
And threaten'd (if he did not tell
The truth at once,) the dungeon cell.

"Thou answer'st not!" Murillo said,
(The boy had stood in speechless fear.)
"Speak, or—at last he raised his head,
And murmur'd, "No one has been here,"
"Tis false!"—Sebastian bent his knee,
And clasp'd his hands imploringly
And said "I swear it! none but me!"

"List," said his master, "I would know
Who enters here,—there have been found
Before, rough sketches strewn around,
By whose bold hand, 'tis yours to show;
See that to-night strict watch you keep,
Nor dare to close your eyes in sleep.
If on to-morrow morn you fail
To answer what I ask,
The lash shall force you—do you hear?
Hence! to your daily task."

'Twas midnight in Seville; and faintly shone
From one small lamp, a dim uncertain ray
Within Murillo's study—all were gone
Who there, in pleasant tasks, or converse gay,
Pass'd cheerfully the morning hours away,
'Twas shadowy gloom, and breathless silence, save—
That to sad thoughts, and torturing fear a prey,
One bright-eyed boy was there,—Murillo's little slave.

Almost a child that boy had seen
Not thrice five summers yet,
But genius mark'd the lofty brow,
O'er which his locks of jet
Profusely curl'd; his cheek's dark hue,
Proclaim'd the warm blood flowing through
Each throbbing vein, a mingled tide,
To Africa and Spain allied.

"Alas! what fate is mine!" he said,
"The lash, if I refuse to tell
Who sketch'd those figures,—if I do,
Perhaps e'en more, the dungeon cell."
He breathed a prayer to Heaven for aid,
It came!—for soon in slumber laid,
He slept until the dawning day
Shed on his humble couch its ray.

"I'll sleep no more," he cried, "and now,
Three hours of freedom I may gain,
Before my master comes, for then
I shall be but a slave again.
Three blessed hours of freedom! how
Shall I employ them?—ah! e'en now
The figure on that canvass traced
Must be,—yes, it must be effaced."

He seized a brush—the morning light
Gave to the head a soften'd glow;
Gazing enraptured on the sight,
He cried, "Shall I efface it?—No!
That breathing lip! that beaming eye!
Efface them?—I would rather die!"

The terror of the humble slave
Gave place to the overpowering flow
Of the high feelings Nature gave,—
Which only gifted spirits know;
He touch'd the brow—the lip—it seem'd
His pencil had some magic power,
The eye with deeper feeling beam'd,—
Sebastian forgot the hour!

Forgot his master and the threat
Of punishment still hanging o'er him,
For with each touch new beauties met
And mingled in the face before him.

* Sebastian Gomez, better known by the name of the Malisto of Murillo, was one of the most celebrated painters in Spain. There may yet be seen in the churches of Seville, the celebrated picture which he was found painting by his master; a St. Anne, and a holy Joseph, which are extremely beautiful, and others of the highest merit. The incident related above occurred about the year 1630.

† The gifted writer of this beautiful poem belongs to the race of Africa. She was a pupil of Miss Crandall's Seminary at Canterbury, Conn.

At length 'twas finished; rapturously
He gazed—could aught more beautiful be!—
Awhile absorbed, entranced he stood,
Then started;—horror chill'd his blood!
His master and the pupils all
Were there e'en at his side!
The terror-stricken slave was mute,—
Mercy would be denied,
E'en could he ask it,—so he deem'd,
And the poor boy half lifeless seem'd.

Speechless, bewild'rd—for a space,
They gazed upon that perfect face,
Each with an artist's joy;
At length Murillo silence broke,
And with affected sternness spoke
"Who is your master, boy?"

"You, senior!" said the trembling slave,
"Nay, who, I mean, instruction gave
Before that Virgin's head you drew?"—
Again he answer'd "only you."
"I gave you none!" Murillo cried,—
"But I have heard," the boy replied,
"What you to others said."
"And more than heard," in kinder tone,
The painter said, "'tis plainly shown
That you have profited."

"What" (to his pupils) "is his need?
Reward or punishment?"
"Reward, reward!" they warmly cried,
(Sebastian's ear was lent
To catch the sounds he scarce believed,
But with imploring look received.)
"What shall it be?" they spoke of gold
And of a splendid dress,
But still unmoved Sebastian stood,
Silent and motionless.

"Speak!" said Murillo kindly, "choose
Your own reward, what shall it be?
Name what you wish, I'll not refuse,
Then speak at once, and fearlessly."
"Oh! if I dared,"—Sebastian knelt
And feelings he could not control,
(But fear'd to utter even then.)
With strong emotion shook his soul.

"Courage" his master said, and each
Essay'd, in kind, half whispered speech,
To soothe his overpowering dread.
He scarcely heard, 'till some one said
"Sebastian ask, you have your choice,
Ask for your freedom!"—At the word
The suppliant strove to raise his voice,—
At first but stifled sobs were heard,
And then his prayer,—breathed fervently,—
"Oh! master, make my father free!"

"Him and thyself! my noble boy,"
Warmly the painter cried,—
Raising Sebastian from his feet,
He press'd him to his side.
"Thy talents rare, and filial love,
E'en more have fairly won;
Still be thou mine by other bonds,
My pupil, and my son."

Murillo knew, e'en when the words
Of gen'rous feeling pass'd his lips,
Sebastian's talents soon must lead
To fame that would his own eclipse.
And constant to his purpose still,
He joy'd to see his pupil gain,
Beneath his care such matchless skill
As made his name the pride of Spain.

MISCELLANEOUS.

WARNINGS.—To men who commit their eternity to the chance of a life which any one of ten thousand accidents may, the next moment, bring to an end; who lie down securely on beds which they may change that night for couches of fire, and act as if they alone (of all men living) had made a covenant with hell, and could muzzle the jaws of the grave till they were themselves disposed to enter it: to fools like these what argument can be successfully offered? I know no course but to alarm their instinctive fears with examples of early and sudden mortality: to tell them how such an one went to his bed a healthy and prosperous man, on whose countenance the shadow of death was dark in the morning; how the marriage feast was spread in such a house, and the young bride passed to her chamber, and knew not that the mirth of her friends would soon be changed into sorrow over her grave; of such a neighbor who went forth to the gate of the city, and the crowd trod on him that he died, of these men slain by robbers; of those swallowed up by the sea; of some that fell victims to the pestilence that walketh in darkness, and others whom a fly, a grapestone, a flint in the path, or a tile from the housetop took away, in the morning of their lives, and the middle of their schemes, and the heat of their blood and their transgressions, without a day, an hour, a moment for reflection or for prayer.—*Bishop Heber.*

TRUTH.

The eye by long use comes to see even in the darkest cavern; and there is no subject so obscure, but we may discern some glimpse of truth by long poring on it. Truth is the cry of all, but the game of a few. Certainly where it is the chief passion, it doth not give way to vulgar cares and views, nor is it contented with a little ardour in the early time of life; active, perhaps, to pursue, but not so fit to weigh and revise. He that would make a real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the first fruits, at the altar of truth.—*Bishop Berkeley.*

DR. JOHNSON A TOTAL ABSTINENCE MAN.—The following anecdote of Dr. Johnson is recorded in Miss Hannah More's memoirs, in a letter dated London, 1782.

Dr. Johnson being urged to drink a little wine replied, "I can't drink a little, child, therefore I never touch it. Abstinence is as easy to me as temperance would be difficult."

A FUNNING PREACHER.—A preacher, who had once been a printer, thus concludes a sermon; Youth may be compared to a comma, manhood to a semicolon; old age to a colon: to which death puts a period.

A NEW, CURIOUS & IMPORTANT BOOK.

THE CONVERT'S GUIDE TO FIRST PRINCIPLES: or Evangelical Truth sustained by the united testimony of our Lord Jesus Christ, the holy Apostles and our Peto-baptist brethren; compiled by F. Roberts, pastor of the first baptised church, New Haven, Ct.

The subject matter of the work is as follows;
THE COVENANTS.—Covenant of Redemption; Covenant of Grace; Covenant of Circumcision; The Mosaic Covenant.

THE CHURCH OF GOD.—Christ's Priesthood not Jewish; The Jewish Church and the Church of God not one and the same; The origin of the Arians; Pagan Persecutions; The origin of the Donatists; The origin of the Presbyterians; The origin of the Congregationalists; The origin of the Episcopalians; The origin of the Methodists; The origin of the Baptists.

SUBJECTS OF BAPTISM.—The Baptism of John; The Baptism of our Saviour; John's Baptism and Christian Baptism the same; The Baptism of the Apostles; The origin of Infant Baptism; The evils of Infant Baptism.

THE ACTS OF BAPTISM, (prepositions).—Mosaic Baptisms; The waters of Palestine; The origin of Sprinkling; Versions of the Bible; Direct arguments for Immersion; Lexicons; The classic use of *Bapto*; The classic use of *Baptizo*; The sacred use of *Bapto*; The sacred use of *Baptizo*; Baptism a burial; The Saviour's Baptism an example for believers; Baptism a saving ordinance.

THE LORD'S SUPPER.—Infant Communion; Scotch Churches Close Communion; Saybrook Platform; The Baptists persecuted in America; The Church of England Close Communion; The Methodist Close Communion; The Scriptures prove Close Communion; Pedobaptist objections answered.

BAPTISM OF THE HOLY SPIRIT.
For Sale at Canfield & Robins, Hartford; R. Nott's, Corner of Chapel and Church St. New Haven; J. S. Taylor's Book Store, Brick Church, N. York; Gould, Kendall and Lincoln, Boston; Price 75 cents.

NEW STORE.

C. F. COLLINS,
HAS taken the Store No. 228 Main street, under the Free Church, (late occupied by W. A. Mosley & Co.) where he has received a large and beautiful assortment of Foreign and Domestic DRY GOODS, adapted to the season. In his selection of *New Spring Goods*, may be found:

Black and blue-black Gro de Royal Silks; colored and figured do.
Challies; Mouslin de Laines; Jaconet Cambrics; plain, plaid, and figured Swiss Muslins.
Robinet Laces; black and blue-black Bombazines. Also, BROADCLOTHS, black, blue, invisible green, olive, and brown, from 2 to 47 per yard.

Cassimeres and Satinets, a large assortment. English, French, and American Prints. 100 pieces Chally Prints, well worth 25 cents, to be sold for 12 1-2 cents per yard.

Fancy Shawls and Handkerchiefs, of all kinds. Ribbons, Gloves, Hosiery, Thread Edgings and Insertings.

Linen Tapes and Bobbins, Needles, Pins, &c. Also, Irish Linens and Diapers; brown and bleached Sheetings and Shirtings.

Bed Ticks, Russia Diapers, Damask Table Cloths and Napkins, and every article usually kept in a Dry Goods store.

Mr. C. has taken particular pains in his selections for the RETAIL TRADE. The goods were purchased with cash in the New York Auction Rooms, and many bargains will be offered worthy the attention of purchasers. All articles offered shall be at the lowest prices, and the public are assured that only fair, honorable, and honest representations will be made respecting the quality and prices of goods.

The patronage of friends, acquaintances, and the public generally, is very respectfully solicited.
April 5, 1839. 3w3

DOMESTIC SILK GROWERS' GUIDE.

NOW PUBLISHING BY CANFIELD & ROBINS.

THIS new and original work, is now in the press, and will be forthcoming in two weeks. The author is a citizen of Mansfield in this State, and is thoroughly acquainted with his subject, having been thirty years engaged in the culture of silk. The object of the work is to present to the public a plain, practical, cheap, simple and efficient mode in the manufacturing of silk may be carried on in families, at an expense so light as to be within the reach of any and all our farmers.

Such a work at the present moment is a desideratum. An immense amount of capital is now invested in Mulberry Trees, of various descriptions, and if our farmers do not go into the business of making silk from the mulberry tree, the present speculations in trees will be found to have no basis, and of course will fall to the ground to the ruin of many. But should our country at this moment accept the boon presented them, and embark understandingly into the business of Silk making, the happiest results may be anticipated.—The price of the work now offered, will be very low, and should be in the hands of every family in New-England.
March 28, 1839. 2

JUST RECEIVED,
A FEW Bushels of genuine **ROHAN POTATOES** direct from Prince Rohan, at a reduced price.

Also, a few ounces of *Morus Multicaulis* Seed,—with a full supply of Drugs, Medicines, Fruit and Spices, for sale at the sign of the "Young Samaritan," No. 212 North Main Street.
Hartford April 18, 1839. 5.

Notice
IS hereby given that the subscribers have been appointed by the Court of Probate for the District of Berlin, Commissioners on the estate of Paul Peir, late of Berlin deceased, represented insolvent, and that six months are allowed by said Court to the Creditors, to bring in and prove their claims against said estate; and that they will attend to the duties of their appointment at the house of said deceased on the first Saturdays of May and Oct., next, at 1 o'clock, P. M. on each of said days.

MILTON ANDREWS, } Commissioners.
ELUM SLATER, }

Notice
At a Court of Probate holden at Plymouth, within and for the District of Plymouth, on the 18th day of April, A. D. 1839.

Present CALVIN BUTLER, Esq., Judge.
UPON the petition of Nelson Tuttle, of Plymouth, in the County of Litchfield, shewing to this Court, that he is Guardian of Mary E. Bradley, Martin Allen, Clarissa Allen, Dwight Allen, Adeline Allen, and Alpheus Allen, all of Plymouth, within said district, minors. That said minors are the owners of real estate situated in said Plymouth, viz. four pieces of land: one piece contains 4 acres and 140 rods, one piece contains about 7 acres; and two pieces containing about three acres each, and also, of one third part of a Sawmill called Allen's Sawmill, and mill privileges, as described in said petition all valued at about \$500 dollars. That it would be for the benefit of said minors to have said real estate sold, and the avails thereof vested in other real estate for the use of said minors, praying for liberty to sell said property for the purpose aforesaid, as per petition on file.

It is ordered by this Court, That said Guardian give notice of said application, by causing the same to be published in one of the Newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 22d day of June next, at 2 o'clock, P. M.

Certified from Record,
CALVIN BUTLER, Judge.
Plymouth, April 18, 1839. 3w.

A. F. HASTINGS

HAS received within the last two weeks the best assortment of reasonable Dry Goods he has ever been able to offer. They having been selected with special care, and many being from auctions, he is confident he can make it for the interest of purchasers to buy of him.

Among the goods just received are Silks of almost every color and shade, both plain and fig'd, from 50 cts. to \$2 00 per yard; some splendid new style striped English Silks; also, a large assortment rich Bonnet Silks, Milliner's Goods, Saranets, Florences, &c.

40 Pieces Challies and Mouselin de Laines, comprising a great variety, among which are some splendid mourning and 2d mourning with satin stripes, &c. Calicoes and Jackonets in a very large and splendid assortment, both French and English, some yard wide at 25 cents per yard, 3 cases dark and light flannel can here be suited in Calicoes. Lyonsese and other fancy goods for dresses.

Rich Brocha and Fancy Shawls, new style fancy Hdks, Scarfs, Cravats, Linen Cambric, and Silk Pocket Hdks.

A complete assortment Hosiery and Gloves, some good white cotton at 20 cts. per pair.
4-4 and 5-4 black Crapes and other mourning goods.
French Collars, Thread Laces, Swiss Muslins, Cambrics, Muslin Insertings, and Edgings, &c.

Diapers of every description, Marcellus Quilts super Imperial French do.
Domestic Goods of all descriptions, Providence knitting and weaving Yarn of all numbers.
Zephyr Crewels, Purse Twist, Marking Canvass, Crewel Needles, &c.

Also, Canton Matting of all widths, and good quality, at less than regular prices; a few pieces good and handsome cheap Carpets.

Broadcloths—a large assortment bought at auction, comprising every color, some of which are super woody, and as they were bought will be sold at great bargains; 1 piece light olive, a very beautiful and fashionable article for fancy coats; Cassimeres and Satinets of almost every description. Every description of goods for Gentlemen and Boys summer wear, &c. &c.

N. B. Goods received by almost every boat during the business season.
March 28. 3w2

NEW SPRING GOODS.

JUST received by the subscriber a large supply of choice Spring Goods, consisting in part of Broadcloths, Cassimeres, Satinets, Bombazines, 100 yards Challies and Mouselin de Laines, figured and plain, colored, black and blue-black Silks; French, English, and American Calico Prints; Gingham, Cravats, Shawls, Linens, linen Hdks, Gloves, and Hosiery; also a splendid assortment of Ribbons, plaid and plain Muslins, Satinet Cambrics, Table Linens, Diaper, Cotton Check, Shetling, Shirting, Ticking, Batts, an extensive assortment of Combs, Cloth and Hair Brushes, Travelling Baskets, Needles and Pins, together with almost every article usually found in a Dry Goods Store. The Goods will be sold as cheap as at any other store.
AARON CLAPP.
March 22. 1

COOLEY'S ANTI-DYSPEPTIC OR JAUNDICE BITTERS.

An effectual Remedy for Jaundice, equally good in Wine, Spirit, or Water.

MOST people are more or less troubled at this season of the year, with the Jaundice, caused by a vitiated state of the blood, and humors from the bile, regurgitating or being absorbed by it, by which the functions of the body are injured, and the skin rendered yellow, and frequently almost black.

These Bitters have been known for years as the best remedy ever offered for the cure of this troublesome complaint, especially if taken in the commencement of the disease, which makes its appearance by a morbid yellowness of the complexion, particularly the whites of the eyes, dulness, inactivity, anxiety, nausea and uneasiness at the pit of the stomach, itching of the skin, Dizziness, want of appetite, Langour, and weakness of the joints, especially the knees in ascending a hill or stair, and many other hypochondriac affections too numerous to mention, all of which if timely attended to, will be effectually removed by use of these BITTERS.

Prepared and sold by A. A. COOLEY, Druggist, 84 State Street, Hartford, and by Druggists generally. Price 12 1/2 cents.
March 22. 1

NO CURE NO PAY!
THE AMERICAN CORN CURE.

AN effectual cure for CORNS without causing pain or soreness.
P. S. The money refunded in all cases where no cure is effected.

For sale by ABIAL A. COOLEY, Druggist, 84 State Street, Hartford, Conn.

March 22. 1

MALCOM'S TRAVELS.

GOULD, KENDALL & LINCOLN, have in press, Malcom's Travels in Burmah, Hindostan, Malaya, Siam and China, in 1 vol. 8vo, and 2 vols, 12 mo—with a superb original map of South-eastern Asia—a fine steel plate engravings and about 100 wood cuts.

CHARACTERISTICS OF THE WORK.
It is not a mere diary of events which befel the traveller, but contains thousands of facts, dates, numbers, prices, &c. &c. which are either original or gleaned from sources not accessible in this country. Incidents, anecdotes and scenes have been freely introduced; but only such as tend to make the reader better acquainted with the country.

The most perfect impartiality is shown to every sect of Christians, and such details given of the various Missions as will make the work equally acceptable to every persuasion.

Such sketches are given of the history of the Country, Towns and Missions which are described, as serve to throw light upon their present condition. The map is beautifully executed, and may be considered original. Many important corrections have been made by actual observation, and the remainder is chiefly drawn from original and unpublished surveys by British officers, and Engineers and Surveyors, to which the author was politely granted access.

The pictures are wholly new, and form an important addition to our stock of oriental illustrations; no pains or expense has been spared in these or the mechanical execution. Five of these are on steel, showing landscapes of Maulmein, Tavoy, Mergui and Sagaling, and a curious page, exhibiting specimens of 15 different oriental languages.

A great part of the work relates to countries almost entirely unknown, even to the best informed persons in our country.

The author, from the important character of his mission, his intercourse with distinguished civilians and experienced Missionaries, his deliberate stay at each place, his previous familiarity with foreign countries, and his long experience in the board of Missions, enjoyed the highest advantages for gathering ample and correct details for the work.

Chapters on the mode of conducting modern missions; or on the measure of success which has attended the enterprise; on the almost unknown tribes in and around Burmah; and other important subjects are added at the close of the work, and must constitute no small part of its value.

The cost of the two volumes will probably not exceed \$2.50, at which price it will be one of the cheapest works issued from the American press. The publishers rely for remuneration rather on a large sale than a high price.

A portion of the proceeds of the work are to be appropriated to the Foreign Missionary Board.
The publisher of any paper, giving the above advertisement three inside insertions, shall be entitled to a copy of the work, on application to the publishers.
March 15, 59 Washington street, Boston.

NEW SCHOOL BOOKS.

READER'S GUIDE; containing a notice of the Elementary sounds in the English Language.—Instructions for reading both prose and verse, with numerous examples for illustration, and lessons for practice. By John Hall, Principal of the Ellington School.

OLNEY'S INTRODUCTION TO GEOGRAPHY; Fourth Edition. A Practical Introduction to the study of Geography, embellished with maps from steel plates and engravings on wood. By J. Olney, A. M.

SMILEY'S SCHOOL GEOGRAPHY & ATLAS; a new work for the use of Schools, on the plan of Murray's Encyclopedia of Geography. Illustrated by numerous engravings, and accompanied by a new and beautiful Atlas. By Thomas T. Smiley, A. M., M. D.

MARSHALL'S WRITING BOOKS; a new and valuable system of writing, in 4 numbers.

CHEEVER'S LATIN ACCIDENCE; revised and enlarged. The above new and valuable School Books, published by the subscribers, are offered to the trade and to teachers, on the most reasonable terms.

Also, in the press, a new and greatly enlarged and improved edition of Olney's Arithmetic, for the use of Schools.

A CARD.

A. F. HASTINGS would tender his thanks to his friends and the public for the liberal share of patronage bestowed on him the past year, and would assure them he is determined to offer such inducements as will make it for their interest to continue the purchase. Prices shall be as low as at any other establishment where goods of equal quality, purchasers themselves being judges. The best attention of all in this concern devoted to customers, and goods in all cases to prove as represented or they can be returned.

N. B. His Stock of Dry Goods is large for the season and will be reduced at a small advance from cost, to make room for a fresh supply.
No. 219 Main St. Nearly opposite the Court Office.
Hartford, Feb. 22d 1839. 3w9.

STAMMERING CURED.

THE following communication is from the Rev. Wm. R. Dewitt, D. D., Harrisburg, Pa.
Messrs. Editors—Your paper, some time since, contained a notice and recommendation of the institution of Mr. D. F. Newton, for curing impediments in speech, No. 41, North 8th street, Philadelphia.—Two youths of our town, Augustus Burner and Joseph Douglass, both afflicted with serious impediments in their speech, were sent down to Mr. Newton, and continued the usual length of time. These young gentlemen returned several weeks since. They have not been heard to stammer once since their cure, by those most constantly with them. They converse freely on every subject. Both have declaimed publicly:—one before quite a large assembly, and was distinguished for the clearness and distinctness of his articulation, and the force and propriety of his locution. We unite in earnestly recommending Mr. Newton's institution to all afflicted with impediments in their speech.
Harrisburg, Jan. 29, 1839.

VINDICATION OF THE BAPTISTS.

THE Vindication of the Baptists from the charge of bigotry, and of embarrassing missionary operations by translating and refusing to transfer in one of their versions of the Scriptures among the heathen the words relating to Baptism. Second edition. By John Dowling, A. M., pastor of the West Baptist Church of New York. Price 6 1-4 cents.
For sale by CANFIELD & ROBINS.

W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.
REFERENCES.—Messrs. E. & J. Parmenter, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.
March 31st, 1839. 1/2

HARTFORD

Fire Insurance Company.
Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.
Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.
Eliphalet Terry, Job Allen,
S. H. Huntington, George Putnam,
H. Huntington, Jr. Junius S. Morgan,
Albert Day, Ezra White, Jr.,
John D. Russ, ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.
March 23, 1839. 1/2

ETNA

INSURANCE COMPANY.
Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Taylor's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE
Thomas K. Brace, Stephen Spencer,
Thomas Belden, James Thomas,
Samuel Tudor, Elisha Peck,
Griffin Stedman, Daniel Burgess,
Henry Kilbourn, Ward Woodbridge,
Joseph Morgan, Joseph Church,
Elisha Dodd, Horatio Allen,
Jesse Savage, Ebenezer Seeley,
Joseph Pratt.

THOMAS K. BRACE, Pres't.
SIMON L. LOOMIS, Sec'y.

The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1839. 1/2

HURLBUT & WILLIAMS, PRINTERS.

BOOK & FANCY JOB PRINTING.
Newly executed at the
SECRETARY OFFICE.

THIRD STORY, CORNER OF MAIN AND ASYL